(3) Waves foam and bubbles arise from the water and when -t-1-^-.V mer^e a^ain mthe water, they are gone. How is it that living ^w^ when asleep or death they arb merged again in the *Sat,* are not destroyed ? -r-'tf-lY

(4) 'How can this universe which has the form and name of ear-ci-^ etc., be produced form the *Sat* which is subtle and has neither for-irx nor' name ? ' • i :s

(5) If the *Sat* is the root of all that exists, why is it not percei-vo^{0}- -

(6) The salt, though no longer perceptible by means of sig-^t-or touch, fcould be discovered by taste. Then how can the *Sat* l-w discovered, although it is imperceptible by all the senses ?

('7) By what degrees a man, who has been properly instruc'fcecl in the knowledge of Brahman, obtains the *Sat* or returns to the **Trxio ?**

(8) Why does he who knows on obtaining the *Sat,* not returxi.^ while he who does not know though obtaining the *Sat* in death, returns ?

Arum's conception of death is "When/my dear, ^

man dies, his speech merges in mind, mind in life, life ix^

tejas and *tejas* in the Highest Deity, *i.e., Sat.*

Again, **'fclie-**

relatives of a sick man assemble round him and ask, $^{t(}$ **-Do**

you know me? Do ypu know me ? " pie knows them a.^5

long as speech is not merged in mind, mind in life, life **in**

tejas and *tejas* in the Highest Deity. But when speech is-?

merged in mind, mind in life, life in *tejas* and *tejas* in ***.tho-***

highest Deity, then he knows them not". That is to say,

in the Highest Deity, there is no differentiation, no know-

ledge of particulars. Particulars are *merged* in the Universa-1 ;

the many lose themselyes in the One. They have no **real**

and permanent place in it and are thus unexplained by **it:***

The individual self becomes absorbed in the Universal.]STo

wonder that a fully developed theory of illusion or *mayce.*

rose subsequently out of this doctrine.

How Yajnavalkya helped in the development of Un-

qualified Monism of Aruni is seen in the instruction he imparted to his wifeMaitreyi in what is known as *iheMaiireyiBrahma^cK* - *of* the *Brihadaranyaka Ufanishad* on the nature of the Self^ on immortality and the unity of God-Head. He declares? that in their real nature all things are tJ^e Self, one indiyi-